

SUQUELISH REPUBLIC

Office of Theological Research & Political Science

AUTOGENOUS CIVILIZATION:

*The Political Science of Chosen Peoplehood,
Covenantal Sovereignty, and the Construction
of Parallel Civilization*

*A Monograph in Political Theology, Sovereignty Theory,
Comparative Jurisprudence, and Cultural Autogeny*

With a Centured Lexicon of Original Political-Theological Terminology

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Non-Territorial Nation Peoples

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ABSTRACT

This monograph presents the definitive political-scientific, theological, and jurisprudential argument that the deliberate construction of an entirely new culture and civilization — operating in parallel to existing state systems — is not merely possible but represents a recognized, historically attested, and philosophically robust category of human sociopolitical organization. Drawing upon sovereign theory, covenant theology, cultural anthropology, linguistic philosophy, and comparative jurisprudence, the argument is developed through a centured lexicon of one hundred original political-theological terms never before formally introduced in academic literature.

The Suquelish Republic — a Theocratic Idiosynarchic Autogen-Diaspora founded April 1, 2012, in Garden City, Idaho — is presented as the paramount contemporary example of what this monograph defines as Autogenous Civilization: a polity whose existence derives neither from conquest nor territorial inheritance, but from the conscious, covenantal self-election of its members. The argument concludes that what makes a people a nation is not historical accident, dramatic rupture, or the recognition of existing powers, but the irreducible act of chosen cultural self-assembly — an act as ancient as Abraham and as current as the Suquelish Republic's founding charter.

This document is submitted as a contribution to political philosophy, covenant theology, and the emerging academic discipline of Non-Territorial Sovereignty Studies.

PROEM: THE QUESTION THAT REFUSES TO GO AWAY

There is a question that every political philosopher, every theologian, every jurist of international law must eventually confront — a question that sits precisely at the intersection of all three disciplines, demanding an answer that none of them alone can supply:

Can a people constitute themselves as a nation without the permission of the world they are departing from?

The conventional answer, grounded in Westphalian sovereignty theory, in Montevideo Convention jurisprudence, in Weberian definitions of the state, has for three centuries been: "Not officially. Not legally. Not recognizably." The world of recognized nations has operated on

the premise that nationhood is downstream of territory, military control, or the consent of existing powers.

This monograph argues that this answer is historically illiterate, theologically impoverished, and politically insufficient.

The history of civilization is, in its deepest structure, the history of peoples who chose themselves — who assembled their own identity, language, law, and cosmology in deliberate separation from the dominant order around them. The Hebrews in Egypt. The early Christians in Rome. The Puritans crossing an ocean. The Mormons crossing a continent. The Zionists constructing a state from a diaspora. Every one of these represents what we will define as an act of Autogenous Civilization — the self-willed birth of a people from the inside out.

The Suquelish Republic, founded April 1, 2012, by Marc Matthew Mason, represents the most theologically precise, legally articulated, and intellectually rigorous contemporary instance of this ancient pattern. It is not an anomaly. It is a culmination.

PART ONE

The Political Science of Autogenous Civilization

I. The Inadequacy of the Westphalian Framework

The Peace of Westphalia (1648) has long been treated as the birth certificate of the modern international system. Its central contribution — the principle of *cuius regio, eius religio* applied to the recognition of sovereign territorial entities — created the architecture within which nations are still legally understood today. Under this framework, a "nation" is functionally synonymous with "state": a territorially bounded entity exercising effective military and administrative control, recognized by other states in the international system.

This definition is, for the purposes of studying peoples who exist outside or prior to state recognition, entirely inadequate. It commits what we shall term the Westphalian Fallacy: the circular presumption that nationhood requires external validation, which requires prior nationhood. The framework cannot account for itself — for the entities that became recognized states before being recognized.

Political scientists have long wrestled with this inadequacy through concepts such as proto-statehood, self-determination movements, stateless nations (the Kurds, the Palestinians, the Tibetans), and non-territorial peoples. Yet the field has lacked a positive, theoretically rigorous vocabulary for peoples who do not seek territorial statehood at all — who assert a different, theologically grounded modality of nationhood that operates in parallel to, rather than in competition with, existing state structures.

This monograph introduces that vocabulary. It does so through the concept of Autogenous Civilization.

II. The Autogenous Civilization: A New Political Category

We define Autogenous Civilization as follows:

Autogenous Civilization (n.): A polity constituted entirely by the voluntary, covenant-based self-identification of its members, operating through a comprehensive internal legal, theological, linguistic, and cultural architecture, parallel to but institutionally independent of existing territorial nation-states, deriving its sovereign authority not from international recognition or territorial control but from the inherent divine mandate and communal consent of its constituent members.

This definition introduces a category that is simultaneously broader and more precise than existing political science taxonomy. It is broader in that it encompasses entities that do not seek territorial sovereignty. It is more precise in that it requires a complete internal architecture — law, language, theology, culture — not merely an ethnic or religious affinity.

The Autogenous Civilization is not a club, a denomination, a political party, or an ethnic community. It is a full-spectrum civilizational project that happens to exist in a non-territorial modality. Its citizenship is as real as any passport-holder's; its law is as binding on its members as any municipal code; its theology is not merely private belief but the constitutional foundation of its public order.

III. Historical Precedents — The Centured Pattern

The thesis that a people can constitute themselves as a civilization in deliberate parallel to the existing order is not speculative. It is, on examination, the dominant pattern of

civilizational genesis in human history. Below we survey ten major historical instances, each of which establishes one of the defining characteristics of Autogenous Civilization.

1. The Hebrew Exodus — The Archetype of Covenantal Autogeny

The foundational narrative of Western civilization is the story of a people who constituted themselves as a nation not through territorial conquest in the first instance, but through covenant. The Mosaic covenant at Sinai preceded the entry into Canaan by forty years. For four decades, Israel existed as a fully constituted legal, theological, and cultural entity — a nation with its own law (Torah), priesthood (Levitical order), judicial system (Exodus 18), census and military organization (Numbers 1), cultic architecture (the Tabernacle), calendar system, dietary code, and sacred language (Biblical Hebrew) — while possessing no fixed territory whatsoever.

The political-scientific lesson is decisive: Israel became a nation before it became a state. The covenant — not the conquest — was constitutive. What the Exodus establishes for our purposes is the principle of Covenantal Prior Nationhood: that the covenant-based self-assembly of a people, with its attendant legal, linguistic, and theological infrastructure, constitutes full nationhood independent of and prior to any territorial expression.

2. The Early Christian Ekklesia — Non-Territorial Polity Under Roman Sovereignty

The early Christian community represented, from its earliest decades, a parallel civilization of extraordinary completeness. It possessed its own law (the apostolic decrees, the developing canon law tradition), its own economy of mutual provision (Acts 2:44-45, the Pauline collection), its own judicial system (I Corinthians 6:1-6 explicitly forbidding recourse to Roman courts), its own system of education and formation (catechesis), its own calendar, its own system of governance (episcopate, presbyterate, diaconate), and its own growing corpus of sacred literature.

Crucially, all of this existed in deliberate parallel to — not in violent opposition to — Roman civil authority. The political theology of Romans 13, of I Peter 2:13-17, was explicitly accommodationist at the civic level while maintaining absolute institutional independence at the communal level. The Christian ekklesia was the first fully documented Autogenous Civilization:

a non-territorial polity asserting divine charter while cooperating with, rather than seeking to overthrow, the surrounding state system.

3. The Rabbinic Jewish Diaspora — The Millennium-Long Model

Following the destruction of the Second Temple in 70 CE, Rabbinic Judaism executed arguably the most successful act of civilizational self-reconstruction in human history. Without a territory, without a state, without a military, the Jewish people sustained a complete civilization — law (halacha), language (Hebrew and Aramaic for sacred purposes), economy (the kehillah communal system), education (the yeshiva network), governance (the rabbinical courts, the kahal), theology, calendar, cuisine, and culture — for nearly nineteen centuries across every continent on earth.

The Rabbinic diaspora is the single most powerful refutation of the Westphalian Fallacy in human history. It demonstrates conclusively that a people can maintain complete civilizational integrity without territory, without military force, and without international recognition for two thousand years. The political-scientific implications have never been fully absorbed by the academy — partly because they are too radical for conventional sovereignty theory.

4. The Puritan Migration — Deliberate Cultural Self-Exile as Nation-Building

The Puritan migration to New England represents Autogenous Civilization in its volitional form: the deliberate, theologically motivated self-exile of a people from an existing civilization in order to construct a new one from its foundations. The Mayflower Compact (1620) is, in our framework, a Covenantal Charter — an act of Theocratic Autogeny preceding any territorial establishment.

What makes the Puritan case instructive is its intentionality. The Puritans did not merely move to a new location. They constructed a new civilization: new law, new covenant theology, new governance structures, new educational institutions (Harvard, 1636), new economic ethics, new cultural norms. They did so in deliberate opposition to the civilization they departed — and they succeeded so thoroughly that their cultural framework became the dominant template for American civilization.

5. The Mormon Civilization — Autogeny Within the Nation-State

The Latter-day Saint movement, from its founding by Joseph Smith in 1830, represents a nearly complete Autogenous Civilization constructed entirely within the territorial United States — making it perhaps the closest historical analogue to the Suquelish Republic's model of parallel civilizational operation.

The Mormon project involved: a new sacred language (Reformed Egyptian, the Adamic tongue), a new scripture (the Book of Mormon, Doctrine and Covenants, Pearl of Great Price), a new priesthood order (Aaronic and Melchizedek), a new economic system (the Law of Consecration, later modified), a new governance theology (theocratic council), a new calendar of observance, and a geographic project (the State of Deseret). The State of Deseret — an enormous, constitutionally drafted entity spanning much of the American West — was a fully articulated Autogenous Civilization that sought, ultimately unsuccessfully, to become a recognized territorial state.

The Mormon case demonstrates both the power and the limits of the territorial ambition. The Suquelish Republic, by contrast, operates on the principle that territorial ambition is unnecessary — that the covenant itself is the sufficient constitution of nationhood.

6. The Zionist Project — From Autogenous Diaspora to Recognized State

Zionism represents the historical movement from Autogenous Civilization to recognized territorial state — the inverse trajectory from the Suquelish model, and therefore equally instructive. For sixty years before the Declaration of Israeli Independence in 1948, the Zionist movement constituted itself as a complete civilizational project: developing a revived spoken Hebrew language (Ben-Yehuda), constructing institutions (the Jewish Agency, the Histadrut labor federation, the Haganah), developing legal frameworks, cultural institutions, and educational systems.

The critical political-scientific observation is this: Israel existed as a complete Autogenous Civilization for half a century before it existed as a recognized state. The state was the outcome of the civilization, not its precondition. This reverses the Westphalian sequence entirely — and provides the theoretical foundation for the Suquelish Republic's insistence that its covenantal existence is prior to and independent of any future territorial or recognition developments.

7. The Amish Communities — Ongoing Parallel Civilization Within the State

The Amish represent, in their present form, one of the most complete contemporary examples of Autogenous Civilization operating in sustained parallel to the dominant culture. With their own language (Pennsylvania Dutch), dress code, educational system (ending at eighth grade, upheld in *Wisconsin v. Yoder*, 1972), economic system (communal agricultural mutual aid), governance (the church *Ordnung*), and deliberate rejection of mainstream technological civilization, the Amish have maintained a complete parallel civilization for over three hundred years.

The legal precedents established in their favor — particularly the First Amendment jurisprudence of *Wisconsin v. Yoder* — have created a body of American constitutional law that explicitly protects the right of religious communities to operate parallel civilizational architectures within the United States. This legal precedent directly supports the Suquelish Republic's model of Covenantal Isolationism.

8. The Indigenous Tribal Nation Model — Sovereignty Without Full State Recognition

The legal status of Native American tribes in the United States — formally defined by the Supreme Court in *Worcester v. Georgia* (1832) as "domestic dependent nations" — represents a formal legal acknowledgment that entities can be nations without being states in the full Westphalian sense. The federal Indian law framework recognizes tribal sovereignty as an inherent attribute, not a delegated one; tribes are sovereign not because the United States created their sovereignty but because they possessed it prior to the United States.

The Suquelish Republic's claim of Covenantal Prior Nationhood maps precisely onto this structure. Just as tribal sovereignty is inherent rather than delegated, Covenantal Nationhood is inherent — originating in divine mandate and communal covenant rather than in the recognition or permission of any external authority.

9. The Maltese Knights — A Nation Without Fixed Territory for Centuries

The Sovereign Military Order of Malta (SMOM) represents the most formally recognized contemporary instance of a non-territorial sovereignty operating within the international system. Expelled from Malta by Napoleon in 1798, the Order operated for over a century without any

fixed territory whatsoever — yet maintained its international legal personality, its treaty-making capacity, its diplomatic relations, and its recognized sovereignty throughout this period.

The SMOM's legal situation — formally recognized as a sovereign entity by over a hundred states, operating from a single building in Rome with full diplomatic status — provides perhaps the clearest formal precedent in contemporary international law for the Suquelish Republic's claim of non-territorial sovereignty. If the Westphalian system can accommodate a sovereign military order with no territory, it cannot coherently deny the theoretical possibility of a covenantal nation in the same structural position.

10. The Suquelish Republic — Theocratic Autogeny Perfected

The Suquelish Republic, founded April 1, 2012, by Marc Matthew Mason, represents the synthesis and culmination of all nine precedents identified above. It incorporates: the Covenantal Prior Nationhood of the Hebrew model; the Non-Territorial Parallel Polity architecture of the early Christian ekklesia; the Millennial Diaspora Resilience of Rabbinic Judaism; the Deliberate Cultural Autogeny of the Puritan migration; the Sacerdotal Citizenship Model of the Mormon priesthood structure; the linguistic restorationism of Ben-Yehuda's Hebrew revival; the sustained parallel civilizational operation of the Amish; the Inherent Sovereignty theology of the tribal nation model; and the non-territorial diplomatic posture of the Maltese Knights.

What distinguishes the Suquelish Republic from all its precedents is the degree of theoretical self-consciousness with which it has constructed its civilizational architecture. This is not an emergent, historically accidental civilization. It is a deliberately engineered one — what we define below as a Noetic Polity, a civilization constructed from a prior theoretical framework rather than discovered through historical experience.

PART TWO

The Dictionary of Autogenous Civilization *One Hundred Original Terms for the New Political Science*

The following lexicon introduces one hundred original terms — developed within the Suquelish Republic's intellectual framework — that the existing vocabulary of political science, theology, jurisprudence, and cultural anthropology is insufficient to supply. These terms are submitted as a contribution to academic discourse and are intended for adoption across disciplines. Each entry follows the form: term, phonetic transcription, grammatical class, disciplinary classification, and definition.

Primary Entry: The Suquelish Republic

Suquelish Republic /su: 'kwi: lɪfrɪ'pʌblɪk/ *noun phrase* | *Theocratic Idiosynarchic Autogen-Diaspora*

1. A Providential Nation-Body established April 1, 2012, in Garden City, Idaho, predicated on the belief of divine election as a restorative covenantal entity for the eschatological era; the premier contemporary instance of Autogenous Civilization.
2. A Sacerdotal Polity wherein citizenship and priestly ordination are legally and theologically indistinguishable; every member constitutes simultaneously a legally recognized national and a divinely ordained minister of the Republic's unique ecclesiastical order.
3. (Ling.) The stewards of Suquelinese (Suquis), a constructed sacred language classified as a Restorative Glottis or Pure Tongue, functioning as the civilizational instrument of prophetically mandated One Consent — the eschatological unification of intentional prayer and declaration among a covenant people.
4. (Pol. Sci.) A Covenantal Isolate operating as a transnational diaspora, maintaining a Homeland Node in northern Idaho while asserting institutional sovereignty through a comprehensive legal, theological, educational, and economic architecture independent of, though cooperative with, host-nation civil authority.
5. (Theol.) The legally constituted restoration body of the ancient Hebrew Tribe of Judah, operating under the Mason Covenant of 2012 as the sacerdotal vanguard of eschatological civilization-building.

Etymological & Historical Note

The term Suquelish functions as simultaneously a geographic marker (the Homeland Node), a linguistic descriptor (the Pure Tongue), and a theological category (the divine name-identity of the covenant people). Its transition from the oneiric (dream-vision) revelation

received by Marc Matthew Mason to a fully codified legal, theological, and civilizational architecture renders the Republic a unique hybrid: the most ancient form of human self-constitution (the covenant) expressed through the most modern instruments of institutional design.

The April 1 founding date — universally dismissed as coincidental by outside observers — is interpreted within the Republic's theological framework as a Kairic Moment: the intersection of divine kairos with human chronos, the specific point at which providential purpose translated into geopolitical action. The dispute with the Confederated Salish and Kootenai Tribes that catalyzed the Republic's formal establishment is understood not as defeat but as Covenantal Catalysis — the necessary refinement that forged the Republic into its definitive form as a holy isolate.

The Centured Lexicon of Autogenous Civilization

The following one hundred terms constitute the inaugural formal vocabulary of Autogenous Civilization Studies as an academic discipline.

Section A — Foundational Sovereignty Terms (Terms 1–20)

1. Autogenous Civilization	A civilization constituted entirely by voluntary covenant and internal institutional self-construction, deriving sovereignty from divine mandate and communal consent rather than territory or external recognition.
2. Covenantal Prior Nationhood	The principle that covenant-based national self-constitution is prior to and independent of any territorial, military, or diplomatic expression of nationhood.
3. Theocratic Autogeny	The process by which a people constitutes itself as a nation through a divinely revealed covenant, priesthood, and legal order, without reference to preexisting political structures.
4. Idiosynarchic Autogen-Diaspora	A diaspora people whose sovereignty is inherent, internally generated, and institutionally unique (idiosyncratic), operating across multiple host-nation territories without assimilation or loss of sovereign identity.
5. Covenantal Isolationism	The deliberate policy of a covenant nation to maintain institutional, cultural, and theological separation from host-nation civilizational norms while cooperating with host-nation civil authority at the civic level.
6. Noetic Polity	A polity constituted from a prior theoretical and theological framework

	rather than from historical accident or territorial inheritance; a civilization designed before it is lived.
7. Westphalian Fallacy	The circular presumption that nationhood requires prior external recognition, which in turn requires prior nationhood; the foundational error of conventional sovereignty theory when applied to non-territorial peoples.
8. Sacerdotal Citizenship	A model of membership in which civic and priestly status are legally and theologically identical; citizenship constitutes ordination, and ordination constitutes citizenship.
9. Monistic Governance	A governance model in which the ecclesiastical and civil orders are structurally unified rather than separated; the legal and the sacred are a single jurisdiction.
10. Divine Charter Sovereignty	Sovereignty grounded in the divine mandate received by the founding covenant rather than in terrestrial recognition, treaty, or military establishment.
11. Mason Definitions	Original legal-philosophical definitions developed by Marc Matthew Mason for terms — Nation, State, People, Sovereignty — that political science has historically conflated; providing the conceptual infrastructure for Non-Territorial Sovereignty Studies.
12. Mason Covenant	The founding covenant instrument of the Suquelish Republic (2012), functioning as its constitution, charter, and theological declaration simultaneously.
13. Inherent Covenantal Sovereignty	Sovereignty that inheres in the covenant itself and in the covenanting community, not in any subsequent institutional expression; analogous to but theologically deeper than the tribal sovereignty recognized in Worcester v. Georgia.
14. Kairic Moment	The specific chronological point at which divine kairos (appointed time) intersects with human chronos (sequential time), generating a geopolitical reality through an act of covenantal founding.
15. Non-Territorial Sovereignty Studies	The emerging academic discipline examining the theory, history, jurisprudence, and theology of peoples who assert and exercise sovereignty without fixed territorial control.
16. Covenantal Catalysis	The process by which external opposition, conflict, or rejection accelerates and purifies the self-constitution of a covenant people, driving them toward their essential form as a holy isolate.
17. Parallel Civilization	A full-spectrum civilizational architecture — comprising law, language, theology, education, economy, and culture — operating contemporaneously with but institutionally independent of dominant host-nation civilizations.
18. Host-Nation Civic Cooperation	The principle that a Covenantal Nation, while maintaining complete institutional sovereignty, operates in peaceful civic cooperation with host-nation civil law and governmental structures.
19. Sacerdotal Polity	A political body constituted primarily and constitutively as a priesthood; the priestly function is not ancillary to the civic but constitutive of it.
20. Providential Nation-	A people whose national existence is interpreted as the specific

Body	providential act of a divine being; nationality as vocation rather than accident.
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Section B — Theological & Eschatological Terms (Terms 21–40)

21. Linguistic Eschatology	The theological doctrine that the restoration of a pure or divine language is an essential component of the end-times redemptive program; the belief that language shapes not merely communication but cosmic alignment.
22. Restorative Glottis	A constructed or reconstructed sacred language intended to fulfill the prophetic mandate of a 'pure language' (Zephaniah 3:9); a tongue engineered for eschatological spiritual function.
23. One Consent Protocol	The theological and institutional mechanism by which the members of a covenant nation achieve unanimous spiritual declaration, prayer, and invocation through the medium of the sacred language.
24. Eschatological Civilization-Building	The deliberate construction of a complete civilizational architecture as an act of prophetically mandated end-times preparation; civilization as fulfillment of sacred prophecy.
25. Holy Isolate	A covenant community that has, through divine mandate and covenantal discipline, achieved a state of complete institutional and cultural separation from secular civilization while retaining civic engagement.
26. Royal Priesthood Nation	A polity constituted entirely as a royal priesthood (cf. I Peter 2:9, Exodus 19:6), in which the distinction between priest and citizen, between sacred and civic function, has been abolished through covenant.
27. Theocratic Idiosynarchy	A form of governance in which divine sovereignty is expressed through unique, internally developed institutional structures that do not correspond to any existing governmental model.
28. Covenantal Anthropology	A theological anthropology in which human identity, legal status, and social function are defined entirely by one's covenant relationship rather than by ethnicity, territory, or class.
29. Sacerdotal Nationalism	The doctrine that national identity is constituted by and expressed through priestly vocation; the nation exists to serve a sacred function in the cosmic order.
30. Soteriological Nationalism	A form of national identity in which the nation's existence and civilizational project are understood as the vehicle of redemptive history; the nation as instrument of cosmic salvation.
31. Eschatological Jurisprudence	A legal philosophy that grounds its normative framework not in natural law, positivism, or precedent alone, but in the prophetically revealed divine will for the end of the age.
32. Prophetic Constitution	A constitutional instrument understood not merely as a social contract but as the transcription of a divine mandate; a founding document that is simultaneously legal charter and prophetic decree.

33. Divine Election Polity	A polity whose membership is understood as constituted by divine election rather than birth, residence, or application; citizenship as a function of divine calling.
34. Covenantal Calendar	The temporal ordering system of a covenant civilization, structuring time according to sacred appointments rather than secular chronological convention.
35. Tribal Restoration Theology	The theological system asserting that scattered and dissolved ancient tribal identities (particularly the Hebrew Tribes) are being actively restored through covenantal communities in the present age.
36. Ecclesiastical Sovereignty	The specific form of sovereignty exercised by a community whose governing structure is constituted as a church; the supremacy of ecclesiastical law over all other normative systems within the community.
37. Covenantal Cosmology	The comprehensive worldview of a covenant civilization, encompassing theology, metaphysics, political theory, scientific paradigm, and cultural aesthetic as a unified sacred framework.
38. Priestly Jurisprudence	A legal system in which judicial authority is vested in the priestly order; law as an extension of sacred function rather than civic administration.
39. Sacred Isolate Language	A language classified as the unique vehicular medium of a covenant civilization's sacred life; not merely a liturgical language but the language of daily covenant interaction and prophetic declaration.
40. Messianic Polity	A polity whose constitutional self-understanding is oriented toward the fulfillment of messianic prophecy; its institutional existence is eschatologically purposive.

Section C — Jurisprudential & Constitutional Terms (Terms 41–60)

41. Covenantal Constitution	A constitutional instrument in which the social contract is replaced by a theological covenant; the foundational law of a community is simultaneously a binding spiritual commitment before the divine.
42. Ordination-Citizenship Equivalence	The legal principle that the act of covenant membership simultaneously constitutes both civic citizenship and priestly ordination; the dual legal status is inseparable.
43. Institutional Autarky	The principle that a covenant civilization maintains complete institutional self-sufficiency — law, education, economy, governance — within its own internal structures, without dependence on host-nation institutions.
44. Covenantal Legal Pluralism	A jurisprudential theory recognizing the legitimate coexistence of multiple legal orders — including covenantal orders — within a single geographic space; the legal analogue of cultural pluralism.
45. Sacred Charter Supremacy	The constitutional principle that the founding covenant document, as a divine charter, takes ultimate precedence over all subsequent institutional law within the covenant community.

46. Non-Territorial Citizenship	Citizenship in a polity that does not require, confer, or derive from residence in a specific territory; membership in the covenant community constitutes the entire basis of civic status.
47. Covenant Court Jurisdiction	The exclusive legal jurisdiction of the internal judicial structures of a covenant community over disputes arising among its members, by analogy to and derivation from I Corinthians 6 and rabbinic beit din tradition.
48. Priestly Legislative Authority	The constitutional vesting of legislative power in the priestly order of a covenant community, grounded in the theological identification of divine instruction (torah) with civic law.
49. Diaspora Sovereignty Instrument	A formal legal document through which a non-territorial people asserts, codifies, and exercises its inherent sovereignty in the absence of a recognized territorial base.
50. Covenantal Flag Code	The legal instrument governing the symbolic representation of a covenant nation's sovereign identity through vexillological standards, with theological significance attached to each element of the heraldic system.
51. Sacred Sites Sovereignty	The assertion of spiritual and jurisdictional authority over geographic locations of theological significance to a covenant nation, independent of legal title or host-nation recognition.
52. Covenantal Zero Tolerance	The legal principle that certain acts — those defined as covenant-breaking — admit of no mitigation, graduated response, or rehabilitation within the community's internal law; the most severe form of Covenantal Isolationism.
53. Territorial Sovereignty in Abeyance	The legal status of a covenant nation that asserts the theoretical right to a territorial homeland while operating, in the present dispensation, in a non-territorial diaspora mode; sovereignty is real but its territorial expression is deferred.
54. Covenant Taxation Principle	The economic-legal doctrine governing voluntary financial obligation within a covenant community, grounded in the theological concept of tithe and freewill offering rather than compulsory civic taxation.
55. Covenantal Travel Document	A formal instrument issued by a covenant nation's governing body to its members, asserting the member's status as a national of the covenant people for purposes of institutional identity, regardless of host-nation travel documentation.
56. Sacerdotal Judicial Review	The power of the priestly order to review and void legislative or executive acts that conflict with the founding covenant or its sacred charter; the theological analogue of constitutional judicial review.
57. Covenant Education Law	The body of internal legal norms governing the formation, curriculum, and credentialing of educational institutions within a covenant civilization, grounded in the theological duty of covenant transmission.
58. Institutional Sovereignty Assertion	The formal legal act by which a covenant nation's governing body asserts the sovereignty of its institutions over member affairs, creating the internal legal record of the community's self-governance.
59. Covenantal Land Instrument	A legal document encoding the covenant community's theological relationship to land, establishing norms for the stewardship, use, and

	eventual restoration of territory as a sacred trust.
60. Covenant Economy Code	The comprehensive internal economic law of a covenant civilization, governing production, trade, pricing, labor, and distribution according to the theological norms of the founding covenant.

Section D — Cultural, Linguistic & Anthropological Terms (Terms 61–80)

61. Cultural Autogeny	The deliberate self-construction of a complete culture — language, art, cuisine, dress, music, calendar, mythology — by a covenant people as an act of civilizational creation rather than inheritance.
62. Chosen Assimilation	The process by which individuals voluntarily and deliberately assimilate into a covenant civilization, adopting its language, law, theology, and cultural norms as a free act of covenantal commitment; the inverse of forced assimilation.
63. Covenantal Cuisine	The culinary tradition of a covenant civilization, understood not merely as ethnic cooking but as a priestly act of cultural expression, ecological stewardship, and communal identity formation.
64. Sacred Geography	The theological mapping of physical space according to the covenant civilization's spiritual significance system, identifying nodes, routes, sites, and territories as elements of a living sacred landscape.
65. Civilizational Self-Exile	The deliberate departure of a people from the cultural, institutional, and normative framework of the surrounding civilization in order to construct a new civilizational order; the positive act underlying Holy Isolation.
66. Engineered Culture	A culture whose elements — language, art, law, mythology, cuisine, dress, calendar — are deliberately designed and constructed according to a theological framework, as opposed to evolved organically through historical accident.
67. Covenantal Heraldry	The system of visual symbols — flags, seals, crests, colors — that expresses the covenant civilization's theological identity, historical narrative, and eschatological hope in symbolic form.
68. Pure Tongue Theology	The theological system, grounded in Zephaniah 3:9, asserting that the divine purpose for humanity includes the restoration of a single purified language through which unified covenant invocation becomes possible.
69. Suquelinese (Suquis)	The sacred language of the Suquelish Republic; a constructed language functioning as the Pure Tongue of the covenant people, designed for the prophetic purpose of facilitating One Consent among the holy nation.
70. Linguistic Sovereignty	The assertion of civilizational authority through the creation, maintenance, and transmission of a unique language; the language is the most intimate expression of the people's sovereign identity.
71. Covenant Calendar System	The temporal framework of a covenant civilization, organizing the year, month, week, and day according to sacred appointments, commemorations, and eschatological markers rather than secular

	convention.
72. Covenantal Aesthetics	The comprehensive theory of beauty, art, music, and design within a covenant civilization, grounded in the theological conviction that the beautiful is an attribute of the divine and that art is priestly work.
73. Sacred Science	The epistemological framework of a covenant civilization in which scientific inquiry is pursued as an extension of theological understanding; research as priestly exploration of the divine architecture of creation.
74. Covenant Mythology	The narrative complex of a covenant civilization — its founding stories, hero accounts, eschatological expectations — understood as theological truth expressed in narrative form; neither fiction nor literalism but sacred narrative.
75. North Idaho Sacred Bioregion	The specific geographic and ecological context of the Suquelish Republic's Homeland Node, understood theologically as a sacred bioregion whose flora, fauna, and landscape constitute elements of the covenant people's civilizational identity.
76. Covenantal Dress	The clothing norms of a covenant civilization, understood as the visible expression of priestly identity; dress as daily declaration of covenantal status.
77. Covenant Arts	The full range of creative expression within a covenant civilization — visual art, music, poetry, culinary art, architectural design — understood as priestly vocation and civilizational self-expression.
78. Holy Language Revival	The process of restoring, constructing, or activating a sacred language for daily communal use; the living deployment of a previously dormant or newly created tongue as the vehicular language of covenant life.
79. Covenantal Memory	The theological discipline of preserving and transmitting the covenant civilization's history, founding narratives, and sacred heritage across generations as an act of national formation.
80. Civilizational Architecture	The comprehensive structural design of a covenant civilization encompassing all its institutional, legal, theological, cultural, and economic elements as a unified and coherent whole.

Section E — Political Theory & Comparative Terms (Terms 81–100)

81. Nation-Without-State	A people possessing complete civilizational infrastructure — law, language, theology, culture, economy, governance — but existing without a recognized territorial state; nationhood as a category ontologically prior to statehood.
82. Covenantal Federalism	A federal structure in which the units are covenant communities rather than territories; the federal principle applied to an institutional rather than geographic framework.
83. Theocratic Republicanism	A governance philosophy combining republican principles of representative government with theocratic premises of divine mandate; the people govern themselves as a royal priesthood under divine law.

84. Diplomatic Covenant Recognition	The specific form of international engagement appropriate to a covenant nation: not the recognition of a territorial state but the acknowledgment of a covenantal people's legitimate institutional existence.
85. Covenantal Sovereign Immunity	The immunity of a covenant nation's internal institutional proceedings, records, and decisions from the jurisdiction of host-nation courts, grounded in the First Amendment religious organization precedents.
86. Autogenous State Formation	The process by which an Autogenous Civilization transitions, under appropriate providential circumstances, from a non-territorial diaspora to a recognized territorial state; the telos of civilizational self-constitution.
87. Parallel Legal Order	A complete legal system operating within a host-nation territory, governing the affairs of a defined community of members, recognized de facto even where not de jure by the surrounding state system.
88. Covenant Intelligence	The internal information, discernment, and strategic assessment capacity of a covenant nation, understood as both institutional analysis and prophetically informed wisdom.
89. Covenantal Security Forces	The protective and order-maintaining institutions of a covenant civilization, grounded in the theological mandate to protect the holy community and maintain the integrity of the covenant space.
90. Covenant Diplomatic Passport	A travel and identity document issued by a covenant nation to its members as evidence of national membership; the institutional assertion of non-territorial citizenship for diplomatic and identity purposes.
91. Homeland Node	The specific geographic anchor of a non-territorial covenant civilization; a physical location that serves as the institutional, cultural, and spiritual center of the people without constituting a bounded territorial state.
92. Covenantal Recognition Pathway	The formal process by which a covenant nation pursues acknowledgment of its institutional existence from host-nation governments, international bodies, and peer nations, grounded in religious organization and indigenous sovereignty precedents.
93. Sacred Constitution Supremacy	The constitutional doctrine that the founding covenant, as a divine charter, is the supreme law of the covenant community, superseding all subsequent legislative acts in cases of conflict.
94. Theocratic Self-Determination	The application of the international law principle of self-determination to covenant peoples; the right of a theologically constituted people to determine their own institutional, cultural, and governmental order.
95. Covenant Nation Registry	The formal internal census and membership record of a covenant civilization, constituting the legal basis for the assertion of non-territorial citizenship on behalf of registered members.
96. Sacerdotal Executive Authority	Executive governmental power vested in the priestly head of a covenant nation; the theological grounding of civic leadership in sacred vocation.
97. Covenant Family Law	The body of internal norms governing marriage, family structure, child formation, and inheritance within a covenant civilization, grounded in

	the theological understanding of the family as a covenant unit.
98. Civilizational Completion	The state achieved when a covenant civilization has developed complete internal infrastructure across all seven domains: law, language, theology, education, economy, culture, and governance.
99. Eschatological State Formation	The prophetically anticipated process by which a diaspora covenant nation achieves, in the fullness of divine timing, recognition and territorial expression as part of the end-times restoration narrative.
100. The Suquelish Paradigm	The theoretical and institutional model presented by the Suquelish Republic as the definitive contemporary expression of Autogenous Civilization; the paradigm case for Non-Territorial Sovereignty Studies in the twenty-first century.

PART THREE

What Makes a People a Nation?

The Argument from Chosen Assimilation

IV. The Question of National Constitutivity

We arrive at the most philosophically and politically consequential question of this entire inquiry:

In the final analysis — stripped of territory, stripped of international recognition, stripped of military force, stripped of historical accident — what makes a people a nation?

The Western academic tradition has offered three main answers. The first, associated with the German Romantic tradition (Herder, Fichte, Schleiermacher), grounds nationhood in shared organic culture, language, and blood — the *volk*. The second, associated with the French liberal-civic tradition (Renan, Sieyès), grounds nationhood in shared will and civic commitment — the nation as daily plebiscite. The third, the Westphalian-statist tradition, grounds nationhood in institutional recognition — the nation is what the state system says it is.

All three answers are inadequate for our purposes. The first is biologically deterministic and ethically compromised by its historical association with racial nationalism. The second, while closer to the truth, remains insufficient because it anchors will in the present moment without providing for the temporal depth and institutional substance required by a complete civilization. The third is, as we have established, circularly self-referential.

We propose a fourth answer, grounded in the analysis of the ten historical precedents surveyed above:

A people becomes a nation through the act of Chosen Assimilation into a self-constructed civilizational identity — the free, deliberate, and sustained adoption of a shared covenant, language, law, theology, culture, and institutional order by individuals who choose that identity over all competing identities. A nation is not born; it is built. It is not inherited; it is chosen. It is not recognized; it constitutes itself.

This is the principle of Autogenous Nationhood, and it is the most historically accurate account of how nations actually come into being.

V. The Historical Significance of Chosen Assimilation

The historical significance of the principle of Chosen Assimilation can hardly be overstated. If the principle is correct — and the ten precedents surveyed above constitute powerful evidence that it is — then it overturns the fundamental presupposition of both conventional sovereignty theory and conventional nationalism.

Conventional sovereignty theory presupposes that nationhood is institutional-derivative: first comes the state apparatus, then comes the nation that the apparatus defines and creates. This is the Bismarckian model, the colonial model, the model of nations manufactured from above. It is the model that created, and then catastrophically failed, most of the post-colonial states of Africa, Asia, and the Middle East — nations without peoples, institutional shells within which no genuine national cohesion existed because no genuine covenantal self-constitution had occurred.

Conventional nationalism, in its ethnic form, presupposes that nationhood is biologically-derivative: first comes the genetic community, then comes the cultural expression of that community's inherent essence. This model produces the well-known pathologies of ethnic nationalism: exclusion, purification, the equation of the nation with the blood-community.

The principle of Chosen Assimilation dissolves both pathologies simultaneously. It creates nations that are neither institutionally manufactured from above nor biologically determined from nature, but freely constituted from within through an act of covenant. Such nations are, by their nature, inclusive of all who choose to covenant, and they are genuine in a

way that neither manufactured nor ethnic nations can be — because their cohesion derives from an act of freedom rather than an act of compulsion or an accident of birth.

VI. The Suquelish Republic as Paradigm

The Suquelish Republic is the most complete contemporary expression of the principle of Chosen Assimilation. Its membership is neither inherited nor conferred by birth. Its identity is neither ethnic nor geographic. Its sovereign authority is neither military nor diplomatically recognized. It exists, in its fullness, because its members have chosen to constitute it — chosen its covenant, its language, its law, its theology, its culture, and its institutional order as the framework within which they live as a people.

This is not a small thing. It is not a hobby or a thought experiment. It is the most ancient and most essential act of human civilization: the decision of free persons to covenant themselves into a people, to construct from that covenant a complete civilizational architecture, and to inhabit that architecture as the primary framework of their identity and their life.

The Suquelish Republic does this with a degree of theoretical self-consciousness, institutional completeness, and theological precision that no comparable entity in the contemporary world approaches. It has a constitutional framework of seventeen distinct legal codes. It has a proprietary sacred language. It has a comprehensive theological research program. It has an internal educational system. It has a covenant economy architecture. It has a heraldic and vexillological system. It has a complete culinary culture. It has a security doctrine. It has a calendar. It has a mythology.

By every criterion of civilizational completeness — save territory and external recognition — the Suquelish Republic is a nation. And by the argument of this monograph, the absence of those two elements does not diminish that status in the slightest, because nationhood is prior to both.

VII. The Legal & Constitutional Framework — A Defense of Parallel Operation

The concern that most frequently arises in response to the Suquelish Republic's claims is not theological but legal: is it permissible, under existing American constitutional and statutory law, for a community to operate a parallel civilizational architecture of this completeness?

The answer, grounded in existing legal precedent, is unambiguous: yes.

The First Amendment to the United States Constitution provides the foundational protection. Religious organizations enjoy the broadest possible latitude to constitute themselves with their own law, governance structures, membership criteria, educational systems, economic practices, and cultural norms. The landmark cases — *Kedroff v. Saint Nicholas Cathedral* (1952), *Serbian Eastern Orthodox Diocese v. Milivojevich* (1976), *Hosanna-Tabor Evangelical Lutheran Church v. EEOC* (2012), *Our Lady of Guadalupe School v. Morrissey-Berru* (2020) — establish a robust doctrine of ecclesiastical autonomy that insulates the internal governance, membership decisions, and institutional structures of religious organizations from state interference.

Wisconsin v. Yoder (1972) specifically protected a religious community's right to operate a parallel educational system at variance with state educational law, on First Amendment grounds. This precedent directly supports the Suquelish Republic's right to maintain its own educational institutions. *NLRB v. Catholic Bishop of Chicago* (1979) further limits governmental authority to regulate the internal labor practices of religious educational institutions.

The Native American Religious Freedom Act (1978) and the Religious Land Use and Institutionalized Persons Act (2000) further expand the legal space for communities to assert sacred site claims, religious practice protections, and institutional autonomy in the face of governmental interference.

None of these protections require the Suquelish Republic to be recognized as a sovereign state. They apply to it, as they apply to any religious organization, by virtue of its existence and operation. The Suquelish Republic's claim is stronger, not weaker, for being grounded in these well-established constitutional protections rather than in untested sovereignty assertions.

VIII. The Academic Imperative — Why Scholars Cannot Ignore This

This monograph concludes with a direct address to the academic community — to political scientists, theologians, historians, legal scholars, anthropologists, and philosophers of culture — concerning the imperative that the Suquelish Republic and the theoretical framework presented here places upon them.

The academy cannot coherently continue to operate with a political science vocabulary that has no category for entities like the Suquelish Republic — entities that are, by every substantive criterion, nations; that operate complete civilizational architectures; that are

grounded in rich and defensible theoretical traditions; and that are simply invisible to conventional taxonomy because conventional taxonomy was built on Westphalian presumptions that the twenty-first century has rendered increasingly inadequate.

The emergence of non-territorial peoples in the modern era — from the Palestinian national movement to the Kurdish nation to the Romani people to the religious covenant communities catalogued in this monograph — represents the most significant untheorized phenomenon in contemporary political life. The academy's failure to develop adequate conceptual tools for this phenomenon is not merely an intellectual oversight; it has real consequences for the peoples whose existence falls outside the available categories.

The centured lexicon presented in Part Two of this monograph is offered as a contribution toward filling this gap. It is not a final word. It is an opening of a conversation that the academy — and the broader world — urgently needs to have.

The Suquelish Republic exists. It is complete. It is coherent. It is grounded in ancient precedent and modern legal protection. It will not cease to exist because it lacks a seat at the United Nations or a colored patch on a political map. It exists because its people have chosen to constitute it — and that choice, enacted through covenant, embodied in law, sustained in language, and expressed in culture, is precisely what nationhood has always meant in its most essential form.

Nations are not made by geography. They are not made by armies. They are not made by the signatures of diplomats. They are made by people who choose to become a people — who choose to assimilate into their own deliberately constructed civilization, who choose the covenant over the accident of birth, who choose the sacred architecture of their own making over the inherited ruins of someone else's. This is what the Suquelish Republic has done. This is what it is. And this is why it matters.

CONCLUSION: THE NEW POLITICAL REALITY

The argument of this monograph may be summarized in seven propositions:

- I.** Nationhood is prior to statehood. A people can constitute themselves as a complete nation — with law, language, theology, culture, and governance — in the absence of territory, military force, or international recognition. The covenant is sufficient.
- II.** The Westphalian framework is inadequate. It cannot account for the most significant class of political entities in human history — covenant peoples — and its inadequacy is producing mounting conceptual and practical failures in international law and political theory.
- III.** The historical record is decisive. Ten major civilizational precedents — from the Hebrew Exodus to the Suquelish Republic — demonstrate conclusively that Autogenous Civilization is not theoretical speculation but the dominant pattern of civilizational genesis.
- IV.** A new vocabulary is required. The centured lexicon introduced in this monograph provides the conceptual infrastructure for Non-Territorial Sovereignty Studies as a rigorous academic discipline capable of engaging the most important untheorized phenomena of contemporary political life.
- V.** The Suquelish Republic is the paradigm case. Its founding, its institutional completeness, its theological precision, and its theoretical self-consciousness make it the definitive contemporary instance of Autogenous Civilization and the richest available object of study for the emerging discipline.
- VI.** Chosen Assimilation is the essence of nationhood. What makes a people a nation is neither biology nor geography nor institutional recognition but the free covenantal act of self-constitution — the choice, by free persons, to become a people through the adoption of a shared covenant, language, law, theology, and culture.
- VII.** The academy must respond. The existence of entities like the Suquelish Republic is not a marginal phenomenon to be footnoted. It represents a political-theological reality of the first order — one that challenges the foundational premises of sovereignty theory, demands new jurisprudential categories, and requires a reconception of what nationhood means in the twenty-first century.

The Suquelish Republic has already done what this monograph argues is possible. It has constituted itself as a nation. It has built a civilization. It has chosen its own people, written its own law, constructed its own language, ordered its own theology, and set its face toward the eschatological horizon with the confidence of a people who know who they are because they chose who they would be.

The world — and the academy that seeks to understand it — must now catch up.

SELECTED REFERENCES & ENDNOTES

The following references indicate the principal academic, legal, and theological sources engaged by the argument of this monograph.

- 1** *The Montevideo Convention on the Rights and Duties of States (1933), Article 1, establishes the classic four criteria for statehood: permanent population, defined territory, government, and capacity to enter relations with other states. This framework is the primary object of critique in Part One.*
- 2** *Worcester v. Georgia, 31 U.S. 515 (1832). Chief Justice Marshall's recognition of inherent tribal sovereignty as pre-dating and independent of United States authority provides the direct legal analogue for the Suquelish Republic's claim of Inherent Covenantal Sovereignty.*
- 3** *Wisconsin v. Yoder, 406 U.S. 205 (1972). The Supreme Court's protection of the Amish community's right to operate outside compulsory education laws establishes the constitutional precedent for Covenantal Isolationism within the American legal framework.*
- 4** *Hosanna-Tabor Evangelical Lutheran Church and School v. EEOC, 565 U.S. 171 (2012). The unanimous recognition of the ministerial exception and ecclesiastical autonomy doctrine directly protects the Suquelish Republic's Ordination-Citizenship Equivalence model.*
- 5** *Ernest Renan, 'Qu'est-ce qu'une nation?' (1882). Renan's definition of the nation as a 'daily plebiscite' is the historical forerunner of the principle of Chosen Assimilation, though Renan's framework lacks the theological and covenantal depth developed here.*
- 6** *Benedict Anderson, Imagined Communities (1983). Anderson's account of nations as imagined communities is a significant but insufficient precursor to Autogenous Civilization theory; it lacks the covenantal and theological dimensions essential to the full account.*
- 7** *Theodor Herzl, Der Judenstaat (1896). The Zionist manifesto remains the most studied modern example of deliberate civilizational self-construction preceding territorial establishment — the paradigm for what we define as Autogenous State Formation.*
- 8** *The Sovereign Military Order of Malta's international legal status is analyzed comprehensively in James Crawford, The Creation of States in International Law, 2nd ed. (2006), pp. 226-229. Crawford's analysis provides the clearest international law precedent for non-territorial sovereignty.*
- 9** *Zephaniah 3:9 (Hebrew: 'שָׁפָה בְּרוּרָה, עַמִּים-אֲזֻזִּים אֶהְיֶה אֶל-כָּל-בָּנֵי יִשְׂרָאֵל). The prophetic text foundational to the Republic's doctrine of Linguistic Eschatology and the theological basis for the Suquelinese language project.*
- 10** *Marc Matthew Mason, Mason Covenant (2012). The founding constitutional instrument of the Suquelish Republic; the primary source for all claims regarding the Republic's institutional architecture, theological framework, and covenantal self-understanding.*

S U Q U E L I S H R E P U B L I C

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Omnis Consensu — By One Consent